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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLVI—No. 2 **December, 1957**

EVERY old religion is but a chapter or two of the entire volume of archaic primeval mysteries—Eastern Occultism alone being able to boast that it is in possession of the full secret. Comparisons will be instituted, and as much as possible will be explained in this work—the rest is left to the student's personal intuition. For in saying that Eastern Occultism has the secret, it is not as if a "complete" or even an approximate knowledge was claimed by the writer, which would be absurd. What I know, I give out; that which I cannot explain, the student must find out for himself.

—THE SECRET DOCTRINE

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For the sake of the soul alone, the Universe exists.—PATANJALI

THEOSOPHY

Vol. XLVI December, 1957 No. 2

SUPPORT OF THE THEOSOPHICAL MOVEMENT

THE hungers of the body are manifest enough. Let only a single meal be missed and the outraged "lives" announce their displeasure. Here, perhaps, is unmistakable evidence of the great difference between the body and the soul, for no one can deny his body nourishment without experiencing the pangs of physical hunger, while a man can live out his entire life without becoming directly aware of the hungers of the soul.

To experience the hunger of the soul is an evolutionary experience. The haunting reminiscences and vague longings felt by Gotama while surrounded by all the luxuries of a prince's palace were not understood by his father or his companions. His were not "common" ills, but belonged to his egoity alone. So it is with all transcendental callings. They do not come to every man. Those wordless intuitions which flow into the mind like gentle perfumes, often to be blown away by a brief passion, make no insistence of the sort to which the body responds. The quality of mercy is not strained, nor any of the feelings which arise from the spirit. What a man does at the behests of the spirit, he does wholly of his own will, or the demand is from some other quarter.

So it is with movements. The less spontaneous, the more "directed" and "organized" its activities, the more alienated from the motives and ways of the real man.

In ancient times—in the days, perhaps, of the Adept Kings—the work of the Theosophical Movement must have been an organic expression of the social order. Custom, habit, and tradition brought a

natural nourishment of the material needs, however slight, of the great Schools which nurtured and refined the humanity of the age. A natural paternalism of hierarchy and degree gave order to society and supplied direction to every kind of human energy. In Kali Yuga, however, the natural excellences of the Golden Age suffered inevitable inversion. The forms of virtue became the patterns of corruption. The representatives of Occultism were obliged to "go underground." With the advent of priestcraft and sacerdotalism, the Theosophical Movement, where it could exist at all, became a clandestine adventure, hidden by secrecy and marked only by symbolism and cipher.

It was not until after the revolutions of the eighteenth century had prepared the way for free expression that the Theosophical Movement could be launched once more as a public effort. It began, appropriately enough, as a kind of humanitarian and learned society. Its secrecy and esotericism, once a principle of education, became a natural result of the agnosticism and unbelief of the times. It had to exist without any sort of sanction or approval. Where once, in classical antiquity, Theosophy had been the natural expression of hieratic wisdom, now, in the age of modern "enlightenment," it must appear to be but one more "group" among many which compete for the attention of wondering minds.

The Movement had first to plant seed in the soil of modern civilization. This was the work of the teachers. Then the seeds had to be nurtured, so that they would send down roots. This was and is the work of the companions. What is not altogether realized is perhaps the fact that the polarities of human development have altered in all respects since the days of the Adept-Kings. Today, what was once done *for* the race by the teachers, is now increasingly the responsibility of the race itself. Self-reliance is the great principle of evolution, these days, and this applies to the practical relationships of the movement as much as to the recognition and application of its philosophic ideas. The Theosophical Movement is not a conventional religious organization and it will wither and die if left to rely upon those means of support upon which conventional religious movements, which are really atavistic relics of antiquity, depend.

The Theosophist of our times can take nothing for granted, neither his philosophy nor his lodge, society, or study group. To take for granted the philosophy as a kind of "creed" is to give hostages to the cultural lag of blind belief which has arrested the awakening of the

West for many long centuries. To assume that, *somehow,* the lodge will be maintained, its doors kept open, its rooms swept and lighted, its offices staffed and its meetings well-attended, is to give hostages to the institutionalism of religion which H.P.B. came to make an end of. A time comes in the life of every student of Theosophy when he has need to assume his full responsibility—which is to begin to think as though no man had ever thought before, and to decide what he would do if he were the only one to keep the Movement going. He has to decide whether it is "humility," or something quite different, which holds him from the full commitment of his energies. This is not to propose a moralistic compulsion, but simply to point out the necessary realization of maturity and self-conscious decision in Theosophic work. Weakness is a common ailing and can eventually be overcome, but not self-deception and complacency, which are qualities intolerable to the awakening Manas.

At some future time—how distant depends upon many factors, including all of ourselves—the Theosophical Movement will have become what is now spoken of as a "grass-roots" movement. It will have nuclei everywhere, and will be sustained by the natural desire of its supporters to give body and form to centers of Theosophical education. The present may represent some kind of slow transition from the beginning-time of the Movement—when *all* the energy of practical arrangements was supplied by the Founders—to that future when the students and supporters will have assumed such burdens, gladly and eagerly, thus affording numerous channels through which the inspiration of the Movement may flow.

What must be remembered, toward this end, is that buildings, lodge rooms, and all facilities for study and work, such as books and magazines, represent an immediacy of support which comes, not from a large and richly endowed institution, but from the day-to-day nourishment of the work by individuals who see in all these things, not needs already satisfied, but organs of the work that must be maintained.

There is only one sort of responsiveness of value to the Theosophical Movement—responsiveness to oneself. There is no other authority in Theosophy, no other definer of duty. The real "teaching" in and of Theosophy is always an inward thing, a dialogue with oneself. To discover this, to have been helped to discover it, is a privilege which comes, alas, only to the few. Those few can multiply only through their own strength. In Theosophy, there is no other way.

SYNTHESIS OF OCCULT SCIENCE

THE impassable gulf between mind and matter discovered by modern science is a logical result of the present methods of so-called scientific investigation. These methods are analytical and hypothetical, and the results arrived at are necessarily tentative and incomplete. Even the so-called "Synthetic Philosophy" of Spencer is, at best, an effort to grasp the entire method and modulus of nature within one of its processes only. The aim is at synthesis, but it can hardly deserve the name of philosophy, for it is purely speculative and hypothetical. It is as though the physiologist undertook to study the function of respiration in man through the single process of expiration, ignoring the fact that every expiratory act must be supplemented by inspiration or respiration cease altogether.

Taking, therefore, the facts of experience derived from the phenomena of nature and viewing both cosmic and organic processes purely from their objective side, the "missing links," "impassable gulfs," and "unthinkable gaps," occur constantly. Not so in Occult Science. So far as the science of occultism is concerned, it is both experimental and analytical, but it acknowledges no "missing links," "impassable gulfs," or "unthinkable gaps," because it finds none. Back of occult science there lies a complete and all-embracing Philosophy. This philosophy is not simply synthetical in its methods, for the simplest as the wildest hypothesis can claim that much; but it is *synthesis itself.* It regards Nature as one complete whole, and so the student of occultism may stand at either point of observation. He may from the standpoint of Nature's wholeness and completeness follow the process of segregation and differentiation to the minutest atom conditioned in space and time; or, from the phenomenal display of the atom, he may reach forward and upward till the atom becomes an integral part of cosmos, involved in the universal harmony of creation. The modern scientist may do this incidentally or empirically, but the occultist does it systematically and habitually, and hence philosophically. The modern scientist is confessedly and boastfully *agnostic.* The occultist is reverently and progressively gnostic.

NOTE.—This article by William Q. Judge was first published in the *Path,* November, 1891, and February, March and May, 1892. It was last reprinted in THEOSOPHY for October, 1943.

Modern science recognizes matter as "living" and "dead," "organic" and "inorganic," and "Life" as merely a phenomenon of matter. Occult science recognizes, "foremost of all, the postulate that there is no such thing in Nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical *'atoms'* are simply organic units in profound lethargy. Their coma has an end, and their inertia becomes activity." (S.D., Vol 1, p. 626.) Occultism recognizes ONE UNIVERSAL, ALL-PERVADING LIFE. Modern science recognizes life as a special phenomenon of matter, a mere transient manifestation due to temporary conditions. Even logic and analogy ought to have taught us better, for the simple reason that so-called "inorganic" or "dead" matter constantly becomes organic and living, while matter from the organic plane is continually being reduced to the inorganic. How rational and justifiable, then, to suppose that the capacity or "potency" of life is latent in all matter!

The "elements," "atoms," and "molecules" of modern science, partly physical and partly metaphysical, although altogether hypothetical, are, nevertheless, seldom philosophical, for the simple reason that they are regarded solely as phenomenal. The Law of Avogadro involved a generalization as to physical structure and number, and the later experiments of Prof. Neumann deduced the same law mathematically from the first principles of the mechanical theory of gases, but it remained for Prof. Crookes to perceive the philosophical necessity of a primordial substratum, *protyle,* and so, as pointed out in the S.D., to lay the foundations of *"Metachemistry";* in other words, a complete philosophy of physics and chemistry that shall take the place of mere hypothesis and empiricism. If one or two generalizations deduced as logical or mathematical necessities from the phenomena of physics and chemistry have been able to work such revolutions in the old chemistry, what may we not expect from a complete synthesis that shall grasp universals by a law that compasses the whole domain of matter? And yet this complete synthesis has been in the possession of the true occultist for ages. Glimpses of this philosophy have been sufficient to give to minds like Kepler, Descartes, Leibnitz, Kant, Schopenhauer, and, lastly, to Prof. Crookes, ideas that claimed and held the interested attention of the scientific world. While at certain points, such writers supplement and corroborate each other, neither anywhere nor altogether do they reveal the complete synthesis, for none of them possessed it, and yet it has all along existed.

"Let the reader remember these 'Monads' of Leibnitz, every one of which is a living mirror of the universe, every monad reflecting every other, and compare this view and definition with certain Sanskrit stanzas (*Slokas*) translated by Sir William Jones, in which it is said that the creative source of the Divine Mind * * * 'Hidden in a veil of thick darkness, formed *mirrors of the atoms* of the world, and *cast reflection from its own face on every atom.*' "— S.D., Vol. 1 p. 623.

It may be humiliating to "Modern Exact Science" and repugnant to the whole of Christendom to have to admit that the Pagans whom they have despised, and the "Heathen Scriptures" they long ridiculed or ignored, nevertheless possess a fund of wisdom never dreamed of under Western skies. They have the lesson, however, to learn, that Science by no means originated in, nor is it confined to, the West, nor are superstition and ignorance confined to the East.

It can easily be shown that every real discovery and every important advancement in modern science have already been anticipated centuries ago by ancient science and philosophy. It is true that these ancient doctrines have been embodied in unknown languages and symbols, and recorded in books inaccessible to Western minds till a very recent date. Far beyond all this inaccessibility, however, as a cause preventing those old truths from reaching modern times, has been the prejudice, the scorn and contempt of ancient learning manifested by the leaders of modern thought.

Nor is the lesson yet learned that bigotry and scorn are never the mark of wisdom or the harbingers of learning; for still, with comparatively few exceptions, any claim or discussion of these ancient doctrines is met with contempt and scorn. The record has, however, been at least outlined and presented to the world. As the authors of the *Secret Doctrine* have remarked, these doctrines may not be largely accepted by the present generation, but during the twentieth century they will become known and appreciated.

The scope and bearing of philosophy itself are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence the ancient wisdom by its vastness has escaped recognition in modern times. That the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our every-day "sense-perception" is to us inconceivable, and yet such is the fact; and why should

the modern advocate of evolution be shocked and staggered by such a disclosure? It but justifies his hypothesis and extends its theatre. Is it because the present custodians of this ancient learning do not scramble for recognition on the stock exchange, and enter into competition in the marts of the world? If the practical outcome of such competition needed illustration, Mr. Keely might serve as an example. The discoveries of the age are already whole centuries in advance of its ethical culture, and the knowledge that should place still further power in the hands of a few individuals whose ethical code is below, rather than above, that of the ignorant, toiling, suffering masses, could only minister to anarchy and increase oppression. On these higher planes of consciousness the law of progress is absolute; knowledge and power go hand in hand with beneficence to man, not alone to the individual possessors of wisdom, but to the whole human race. The custodians of the higher knowledge are equally by both motive and development almoners of the divine. These are the very conditions of the higher consciousness referred to. The synthesis of occult science becomes, therefore, the higher synthesis of the faculties of man. What matter, therefore, if the ignorant shall scout its very existence, or treat it with ridicule and contempt? Those who know of its existence and who have learned something of its scope and nature can, in their turn afford to smile, but with pity and sorrow at the willing bondage to ignorance and misery that scorns enlightenment and closes its eyes to the plainest truths of experience.

Leaving, for the present, the field of physics and cosmo-genesis, it may be profitable to consider some of the applications of these doctrines to the functions and life of man.

> "The intellect derived from philosophy is similar to a charioteer; for it is present with our desires, and always conducts them to the beautiful."—DEMOPHILUS.

"In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!"* Man is a perfected animal, but before he could

* Quotations are from the *Secret Doctrine* and other writings of H.P.B.

have reached perfection even on the animal plane, there must have dawned upon him the light of a higher plane. Only the perfected animal can cross the threshold of the next higher, or the human plane, and as he does so there shines upon him the ray from the supra-human plane. Therefore, as the dawn of humanity illumines the animal plane, and as a guiding star lures the Monad to higher consciousness, so the dawn of divinity illumines the human plane, luring the monad to the supra-human plane of consciousness. This is neither more nor less than the philosophical and metaphysical aspect of the law of evolution. Man has not one principle more than the tiniest insect; he is, however, "the vehicle of a fully developed *Monad,* self-conscious and deliberately following its own line of progress, whereas in the insect, and even the higher animal, the higher triad of principles is absolutely dormant." The original *Monad* has, therefore, locked within it the potentiality of divinity. It is plainly, therefore, a misnomer to call that process of thought a "Synthetic Philosophy" that deals only with phenomena and ends with matter on the physical plane. These two generalizations of Occult philosophy, endowing every atom with the potentiality of life, and regarding every insect or animal as already possessing the potentialities of the higher planes though these powers are yet dormant, add to the ordinary Spencerian theory of evolution precisely that element that it lacks, *viz.* the metaphysical and philosophical; and, thus endowed, the theory becomes synthetical.

The *Monad,* then, is essentially and potentially the same in the lowest vegetable organism, up through all forms and gradations of animal life to man, *and beyond.* There is a gradual unfolding of its potentialities from "Monera" to man, and there are two whole planes of consciousness, the sixth and the seventh "senses," not yet unfolded to the average humanity. Every monad that is enclosed in a form, and hence limited by matter, becomes conscious on its own plane and in its own degree. Consciousness, therefore, no less than sensitiveness, belongs to plants as well as to animals. Self-consciousness belongs to man, because while embodied in a *form,* the higher triad of principles, Atma-Buddhi-Manas, is no longer dormant, but active. This activity is, however, far from being fully developed. When this activity has become fully developed, man will already have become conscious on a still higher plane, endowed with the sixth and the opening of the *seventh* sense, and will have become a "god" in the sense given to that term by Plato and his followers.

In thus giving this larger and completer meaning to the law of evolution, the Occult philosophy entirely eliminates the "missing links" of modern science, and, by giving to man a glimpse of his nature and destiny, not only points out the line of the higher evolution, but puts him in possession of the means of achieving it.

The "atoms" and "monads" of the *Secret Doctrine* are very different from the atoms and molecules of modern science. To the latter these are mere particles of matter endowed with blind force: to the former they are the "dark nucleoles," and potentially "gods," conscious and intelligent from their primeval embodiment at the beginning of differentiation in the dawn of the Manvantara. There are no longer any hard and fast lines between the "organic" and the "inorganic"; between the "living" and "dead" matter. Every atom is endowed with and moved by intelligence, and is conscious in its own degree, on its own plane of development. This is a glimpse of the *One Life* that—

> "Runs through all time, extends through all extent,
> Lives undivided, operates unspent."

It may be conceived that the "Ego" in man is a monad that has gathered to itself innumerable experiences through aeons of time, slowly unfolding its latent potencies through plane after plane of matter. It is hence called the *"eternal pilgrim."*

The *Manasic,* or mind principle, is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. Not so with consciousness. Consciousness is a condition of the monad as a result of embodiment in matter and the dwelling in a physical form. Self-consciousness, which from the animal plane looking upward is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness and the curse of separateness. It is the "world of illusion" that man has created for himself. "Maya is the perceptive faculty of every Ego which considers itself a Unit, separate from and independent of the One Infinite Eternal Sat or 'beness'." The "eternal pilgrim" must therefore mount higher, and flee from the plane of self-consciousness it has struggled so hard to reach.

The complex structure that we call "Man" is made up of a congeries of almost innumerable "Lives." Not only every microscopic cell of which the tissues are composed, but the molecules and atoms of which these cells are composed, are permeated with the essence of the "One Life." Every so-called cell is known to have its nucleus, a center of

finer or more sensitive matter. The nutritive, all the formative and functional processes consist of flux and re-flux, of inspiration and expiration, to and from the nucleus.

The nucleus is therefore in its own degree and after its kind a "monad" imprisoned in a "form." Every microscopic cell, therefore, has a consciousness and an intelligence of its own, and man thus consists of innumerable "lives." This is but physiological synthesis, logically deduced no less from the known facts in physiology and histology than the logical sequence of the philosophy of occultism. Health of the body as a whole depends on the integrity of all its parts, and more especially upon their harmonious association and co-operation. A diseased tissue is one in which a group of individual cells refuse to co-operate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man's body is neither more nor less than the "sin of separateness." Moreover, the grouping of cells is upon the principle of hierarchies. Smaller groups are subordinate to larger congeries, and these again are subordinate to larger, or to the whole. Every microscopic cell therefore typifies and epitomizes man, as man is an epitome of the universe. As already remarked, the "Eternal Pilgrim," the Alter-Ego in man, is a monad progressing through the ages. By right and by endowment the ego is king in the domain of man's bodily life. It descended into matter in the cosmic process till it reached the mineral plane, and then journeyed upward through the "three kingdoms" till it reached the human plane. The elements of its being, like the cells and molecules of man's body, are groupings of structures accessory or subordinate to it. The human monad or Ego is therefore akin to all below it and heir to all above it, linked by indissoluble bonds to spirit and matter, "God" and "Nature." The attributes that it gathers, and the faculties that it unfolds, are but the latent and dormant potentialities awaking to conscious life. The tissue cells constitute man's bodily structure, but the order in which they are arranged, the principle upon which they are grouped, constituting the human *form,* is not simply an evolved shape from the lower animal plane, but an *involved* principle from a higher plane, an older world, *viz.* the "Lunar Pitris." "Hanuman the Monkey" antedates Darwin's "missing link" by thousands of millenniums. So also the *Manasic,* or mind element, with its cosmic and infinite potentialities, is not merely the developed "instinct" of the animal. *Mind* is the latent or active potentiality of *Cosmic Ideation,* the essence of every form,

the basis of every law, the potency of every principle in the universe. Human thought is the reflection or reproduction in the realm of man's consciousness of these forms, laws, and principles. Hence man senses and apprehends nature just as nature unfolds in him. When, therefore, the Monad has passed through the form of the animal ego, involved and unfolded the human form, the higher triad of principles awakens from the sleep of ages and overshadowed by the "Manasaputra" and *built into* its essence and substance. How could man epitomize Cosmos if he did not touch it at every point and involve it in every principle? If man's being is woven in the web of destiny, his potencies and possibilities take hold of divinity as the woof and pattern of his boundless life. Why then should he grow weary or disheartened? Alas! why should he be degraded, this heir of all things!

> "The peculiarity also of this theology, and in which its transcendency consists, is this, that it does not consider the highest God to be the principle of beings, but the *principle of principles,* i.e., of deiform processions from itself, all which are eternally rooted in the unfathomable depths of the immensely great source of their existence, and of which they may be called supersensuous ramifications and super-luminous blossoms."—THOMAS TAYLOR, *Introduction to Mystical Hymns of Orpheus.*

It has often been thought a strange thing that there are no dogmas and no creed in Theosophy or Occultism. Is Theosophy a religion? is often asked. No, it is *religion.* Is it a philosophy? No, it is *philosophy.* Is it a science? No, it is *science.* If a consensus of religion, philosophy, and science is possible, and if it has ever been reached in human thought, that thought must long since have passed the boundaries of all creeds and ceased to dogmatize. Hence comes the difficulty in answering questions. No proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole. Really intelligent people, capable of correct reasoning, often lack sufficient interest to endeavor to apprehend the universality of these principles. They expect, where they have any interest at all in the subject, to be told "all about it" in an hour's conversation, or to learn it from a column in some newspaper; all about man, all about Nature, all about Deity; and then either to reject it or to make it a part of their previous creed. These are really no wiser than the penny-a-liner who catches some point and turns it into ridicule, or makes it a butt for coarse jest or

silly sarcasm, and then complacently imagines that he has demolished the whole structure! If such persons were for one moment placed face to face with their own folly, they would be amazed. The most profound thinker and the most correct reasoner might well afford to devote a life-time to the apprehension of the philosophy of occultism, and other life-times to mastering the scientific details, while at the same time his ethics and his religious life are made consistent with the principle of altruism and the Brotherhood of man. If this be regarded as too hard a task, it is, nevertheless, the line of the higher evolution of man, and, soon or late, every soul must follow it, retrograde, or cease to be.

Man is but a link in an endless chain of beings; a sequence of a past eternity of causes and processes; a potentiality born into time, but spanning two eternities, his past and his future, and in his consciousness these are all one, *Duration,* the *ever-present.* In a former article man was shown to be a series of almost innumerable "Lives," and these lives, these living entities called "cells," were shown to be associated together on the principle of hierarchies, grouped according to rank and order, service and development, and this was shown to be the "physical synthesis" of man, and the organic synthesis as well. Disease was also shown to be the organic nutritive, or physiological "sin of separateness." Every department of man's being, every organ and cell of his body, was also shown to possess a consciousness and an intelligence of its own, held, however, subordinate to the whole. In health every action is synchronous and rhythmical, however varied and expanded, however intense and comprehensive. Enough is already known in modern physics to justify all these statements at least by analogy. The principle of electrical induction and vibration, the quantitative and qualitative transmission of vibration and its exact registration, and their application to telegraphy, the telephone, and the phonograph, have upset all previous theories of physics and physiology. "A metallic plate, for instance, can that talk like a human being? Yea or nay? Mr. Bouillard —and he was no common man—said No; to accept such a fact were to upset all our notions of physiology. So said Mr. Bouillard, right in the face of Edison's phonograph in full Academy, and he throttled the luckless interpreter of the famous American inventor, accusing it of ventriloquism."*

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* Dr. J. Oehorowicz, "Mental Suggestion," p. 291.

Occultism teaches that the Ego both precedes and survives the physical body. The phenomena of man's life and the process of his thought can be apprehended and explained on no other theory. Modern physiology teaches in detail certain facts regarding the life of man. It, moreover, groups these facts and deduces certain so-called principles and laws, but such a thing as a synthesis of the *whole man* is seldom even attempted. "Psychology" is mere empiricism, represented by disjointed facts, and these, of course, but little understood, and more often misinterpreted.

Ask the modern physiologist if man can *think* when unconscious, and he will answer No; and if asked if man can be both conscious and not think, he will as readily answer No. Both answers will be based on what is known, or supposed to be known, of memory. The idea that the real man, the Ego, is always conscious on some plane, and that it "thinks," as we ordinarily use the term, only on the lower plane through the physical brain, in terms of extension and duration, or space and time, is seldom in the least apprehended by the modern physiologist. If, however, one grasps the idea of the ego as the real man dwelling in the physical body and using it as its instrument through which it is related to space and time, perception, sensation, thought, and feeling, the gaps in physiology and psychology begin to disappear. Here again it should be particularly borne in mind that this doctrine of the ego must be considered in the light of the complete synthesis of occultism, and just to the extent that this is intelligently done will the significance of the ego appear.

The brief and concise outline of the philosophy of occultism given in the Introduction to the *Secret Doctrine* is therefore very significant, and the student who desires to apprehend that which follows in these two large volumes ought to study this outline very carefully. No subsequent proposition, no principle in the life of man, can be correctly understood apart from it. The subject-matter following is necessarily fragmentary, but the outline is both inclusive and philosophical, and if one reasons logically and follows the plainest analogies he can never go far astray. The relation of mind to brain, of thought to consciousness, of life to matter, and of man to Nature and to Deity, is there clearly defined; not, indeed, in all its details, but in a philosophical modulus, to be worked out in reason and in life. The all-pervading Life, the cyclic or periodical movements, the periods of action and of repose,

and the intimate relations and inter-dependences of all things apply to Cosmos, and equally to every atom in its vast embrace.

Students sometimes complain that they cannot understand, that the subject is so vast, and so deep and intricate, and not made clear. It is because they do not realize what they have undertaken. Occultism can neither be taught nor learned in a "few easy lessons." The "object lessons" sometimes given by H.P.B., almost always misunderstood and misapplied, though often explained at the time, served as often to excite vulgar curiosity and personal abuse as to arrest attention and study. If, before the advent of the T. S. in the face of the creeds of Christendom, the materialism of science, the indifferences and supercilious scorn of Agnosticism, and the babel of spiritualism, it had been proposed to begin at the foundations and reconstruct our entire knowledge of Nature and of man; to show the unity and the foundations of the world's religions; to eliminate from science all its "missing links"; to make Agnostics gnostic; and to place the science of psychology and the nature and laws of mind and soul over against "Mediumship"; it would have been held as an herculean task, and declared impossible of accomplishment. Now that the thing has virtually been accomplished and this body of knowledge presented to the world, people think it strange that they cannot compass it all, as the poet Burns is said to have written some of his shorter poems, "while standing on one leg!"

Again, people complain at the unfamiliar terms and the strange words imported from foreign languages. Yet, if one were to undertake the study of physics, chemistry, music, or medicine, quite as great obstacles have to be overcome. Is it a strange thing, then, that the science that includes all these, and undertakes to give a synthesis of the whole realm of Nature and of life, should have its own nomenclature?

Beyond all these necessary and natural obstacles, there is another, *viz.,* that contentious spirit that disputes and opposes every point before it is fairly stated or understood. Suppose one ignorant of mathematics were to proceed in the same manner and say, "I don't *like* that proposition," "I don't see *why* they turn a six upside down to make a nine," "Why don't two and two make five?" and so on, how long would it take such a one to learn mathematics? In the study of the Secret Doctrine it is not a matter of likes and dislikes, of belief or unbelief, but solely a matter of intelligence and understanding. He who acknowledges his ignorance and yet is unwilling to lay aside his likes and dislikes, and even his creeds and dogmas, for the time, in order to see

what is presented in its own light and purely on its merits, has neither need nor use for the Secret Doctrine. Even where a greater number of propositions are accepted or "believed," and a few are rejected, the synthetic whole is entirely lost sight of. But, says some one, this is a plea for blind credulity, an attempt to bind the mind and the conscience of man to a blind acceptance of these doctrines. No one but the ignorant or the dishonest can make such an assertion in the face of the facts. Listen to the following from p. xix, Introduction to the *Secret Doctrine*: "It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority." If that be advocating blind credulity, let the enemies of the T. S. make the most of it. If any authority pertains to the *Secret Doctrine,* it must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis,* a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic.

> "O wise man: you have asked rightly. Now listen carefully. The illusive fancies arising from error are not conclusive."
>
> "The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives."—CREST JEWEL OF WISDOM.

In the foregoing articles, necessarily brief and fragmentary, a few points have been given to show the general bearing of the *Secret Doctrine* on all problems in Nature and in Life.

Synthesis is the very essence of philosophy,—"the combination of separate elements of thought into a whole,"—the opposite of analysis, and analysis is the very essence of science.

In the "Outline of the Secret Doctrine," by "C J.," now running through the pages of *Lucifer,* this philosophy or synthesis of the whole is made very clear.

There have been many *philosophers* in modern times, but there can be but one philosophy, one synthesis of the *whole* of Eternal Nature. With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky's *Secret Doctrine.* The writings of Plato are carefully veiled in the symbolic

language of initiation. The *Secret Doctrine,* coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the standpoint of Science. The present age is as deficient in philosophy as was the age of Plato in knowledge of Science. It follows, therefore, that while the Secret Doctrine itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolutions of suns and worlds, and so address the times from that plane of thought that is in the ascendant. It is just because analytical thought is in the ascendant, because it is the *thought-form* of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doctrine. The only object of these brief fragmentary papers has been to call attention to this point.

We are now in a transition period, and in the approaching twentieth century there will be a revival of genuine philosophy, and the Secret Doctrine will be the basis of the "New Philosophy." Science today, in the persons of such advanced students as Keeley, Crookes, Lodge, Richardson, and many others, already treads so close to the borders of occult philosophy that it will not be possible to prevent the new age from entering the occult realm. H. P. Blavatsky's *Secret Doctrine* is a storehouse of scientific facts, but this is not its chief value. These facts are placed, approximately at least, in such relation to the synthesis or philosophy of occultism as to render comparatively easy the task of the student who is in search of real knowledge, and to further his progress beyond all preconception, provided he is charitable, in earnest, and intelligent. Nowhere else in English Literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless undertone of the deep sea, and seems to view our Earth in all its changes "from the birth of time to the crack of doom." It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. Darwinism had reached its limits and a rebound. Man is indeed evolved from lower forms. But *which* man? the physical? the psychical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involution meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for *all natures* meet and mingle in man.

Judge no proposition of the Secret Doctrine as though it stood alone, for not one stands alone. Not "independence" here more than with the units that constitute Humanity. It is *interdependence* everywhere; in nature, as in life.

Even members of the T. S. have often wondered why H.P.B. and others well known in the Society lay so much stress on doctrines like Karma and Reincarnation. It is not alone because these doctrines are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very keynotes of the higher evolution of man. Without Karma and Reincarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the circles of reason and of life are complete. Karma gives the eternal law of action, and Reincarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to grasp the complete synthesis of that endless evolution of which these doctrines form so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man. But few in this generation realize the work that is thus undertaken, or how much has already been accomplished. The obscurity of the present age in regard to genuine philosophical thought is nowhere more apparent than in the manner in which opposition has been waged toward these doctrines of Karma and Reincarnation. In the seventeen years since the Theosophical movement has been before the world there has not appeared, from any source, a serious and logical attempt to discredit these doctrines from a philosophical basis. There have been denial, ridicule and denunciation *ad nauseam*. There could be no discussion from such a basis, for from the very beginning these doctrines have been put forth and advocated from the logical and dispassionate plane of philosophy. Ridicule is both unanswerable and unworthy of answer. It is not the argument, but the atmosphere of weak minds, born of prejudice and ignorance.

The synthesis of occultism is therefore the philosophy of Nature and of Life; the full—or free—truth that apprehends every scientific fact in the light of the unerring processes of Eternal Nature.

The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in the *Secret Doctrine.* Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empiricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost; capable of being again and again reborn, or like man himself—reincarnated.

> "He who lives in one color of the rainbow is blind to the rest. Live in the light diffused through the entire arc, and you will know it all."—*The Path.*
>
> "He who knows not the common things of life is a beast among men. He who knows only the common things of life is a man among beasts. He who knows all that can be learned by diligent inquiry is a god among men."—*Plato.*

THEOSOPHY AND ITS ADHERENTS

Why should Theosophy ever be judged by the personal shortcomings of any leader or member? One may work to the best of his ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies say of them. There is no room for *personalities* in a work like ours; and all must be ready, as the Founders are, if needs be, for the car of Jaggurnath to crush them *individually.* It is only in the days of the dim Future, when death will have laid his cold hand on the luckless Founders and stopped thereby their activity, that their respective merits and demerits, their good and bad acts and deeds, and their theosophical work will have to be weighed in the Balance of Posterity.

—H. P. BLAVATSKY

NOTES ON THE TAO TE KING

LAO TZU seems as paradoxical on the subjects of ethics and morality as upon matters of proper government, and this emphasis is clearly deliberate, for he insists that the "truest sayings are paradoxical." But there is a deep philosophy underlying Lao Tzu's belief that instruction should be in this manner—the philosophy of eternal cycles. Two particularly illuminating passages from Lin Yutang's *Wisdom of Laotse* provide the rationale:

> Laotse is full of paradoxes. They became almost a mannerism with him. "Do nothing and everything is done." "Because the sage is able to forget his self, therefore his self is realized." The making of a paradox is like the formation of a crystal. A crystal is formed when a certain material is subjected to a certain change of temperature, and when that condition obtains, not one crystal, but a great number of them, are formed at the same time. A paradoxical statement is made when one takes a basic point of view or a scale of values which is diametrically opposite to the one commonly accepted. Jesus' paradox, "He who loses life shall find it," starts from the conception of two distinct levels of life, the spiritual and physical; but putting the two together, one obtains what appears on the surface to be a paradoxical saying.
>
> What is the basic point of view of Laotse which is so productive of paradoxes and which makes it possible for him to teach the strength of weakness, the advantage of lying low, the warning against overweening success? The answer is to be found in the doctrine of universal reversion, of eternal cycles, of every end becoming a beginning, and things reverting to their original state. Since life is a constant flux and change, rise and decay alternate like day and night, and reaching the prime of one's strength marks the beginning of decline.

As we have before remarked, Lao Tzu was convinced that premature knowledge, a precocious sagacity, leads to confusion and hypocrisy:

> When the Great Tao falls into disuse, benevolence and righteousness come into vogue. When shrewdness and sagacity appear, great hypocrisy prevails.
>
> Cast off your holiness, rid yourself of sagacity, and the people will benefit an hundredfold. Discard benevolence and abolish righteousness, and the people will return to filial piety and paternal love.

And why does hypocrisy arise? Because a man who sets himself up to be a benefactor is almost always apt to be concerned with the role

he is playing. And if he is *aware* of his holiness, or of his sagacity, he has lost the vision of Tao—his impartiality. For the Sage, on the other hand, never feels that *he* is arranging or benefiting other peoples' lives. When he is an instrument of benefit to others, the true agency of benefit is rather the Tao. Lao Tzu was not interested in success, except insofar as it might be philosophically regarded as a stage in the great *cycle* of success and failure. And so we find the following:

> Extreme straightness is as bad as crookedness. Extreme cleverness is as bad as folly. Extreme fluency is as bad as stammering.
>
> Failure is the foundation of success, and the means by which it is achieved. Success is the lurking-place of failure, but who can tell when the turning-point will come?

In this context it is perhaps easier to attempt an understanding of some peculiar passages occurring in a previously discussed chapter, titled "Tao as a Moral Principle," and though here Lao Tzu sounds perverse and confusing, he is offering much food for contemplation when he says that "he who is enlightened by Tao seems wrapped in darkness." Lao Tzu continues:

> He who is advanced in Tao seems to be going back. He who walks smoothly in Tao seems to be on a rugged path.
>
> The man of highest virtue appears lowly. He who is truly pure behaves as though he were sullied. He who has virtue in abundance behaves as though it were not enough. He who is firm in virtue seems like a skulking pretender. He who is simple and true appears unstable as water.

And just why can a great teacher seriously maintain that "one who is truly pure behaves as though he were sullied?" Manifestly because, in Kali Yuga, a certain standardization and commercialization of moral values occurs—at which time they become confusing and seldom serve as guides to ethical perception. An inversion of standards of evaluation occurs, so that the "rule" becomes the "right" instead of the ethically or motivationally right becoming the rule. Both Jesus and Socrates were branded as "immoral" by the priests of their day, because they traded away the dubious pleasures of conformity for a better way of thinking and acting—in short, for egoic integrity.

There is no doubt about the fact that Lao Tzu intended to shock and startle his pupils into at least momentary glimpses of a new perspective. Typical examples are supplied by the following verses—the first from

Lin Yutang's version and the last three from the rendition of Arthur Waley:

> When the six family relationships have disintegrated
> You have filial piety and parental love.
>
> Banish human kindness, discard morality
> And the people will be dutiful and compassionate.
>
> The truthful man I believe, but the liar I also believe,
> And thus he gets truthfulness.

Holmes Welch, in his *Parting of the Way,* a most provocative analysis of Lao Tzu and the Taoist Movement, admits that much of Lao Tzu's instruction is "stated so paradoxically that the reader begins to wonder whether he or Lao Tzu views the world standing on his head." Professor Welch continues with the subject of "paradoxical" instruction:

> The esoteric paradox has been a working tool of many religious teachers. It is a species of pun, stating a simple truth in a cryptic form. This makes the truth easier to remember, for the listener does not forget his initial bewilderment and the flash of understanding that followed it. He will remember the truth, and he will prize it because its secret is known only to him and a few other special people. Also, a paradox may express not a simple, but a complex truth and do so more succinctly than logical exposition.
>
> Evidently Lao Tzu subscribed to the rule of Confucius: "If, when I give the student one corner of the subject, he cannot find the other three for himself, I do not repeat my lesson." And yet one becomes accustomed to his style. The structure is regular. A chapter will begin with three or four applications of the principle that seems to be its subject. Then Lao Tzu jumps across an abyss of *non sequitur,* and if the reader can jump after him, he finds himself in an unexpected vantage point, able to see the original principle with new contours. Often the chapter will end with an injunction or warning designed to drive home the importance of the lesson.

Whatever one may think of the "shock technique" of instruction, it cannot be denied that many of the world's great teachers have employed it. H. P. Blavatsky was not using empty words when she forthrightly declared that her task was "to break the molds of men's minds." Socrates, the West's most revered philosopher, was a past master at "shocking" his sophisticated opponents. Buddha stressed the necessity of entering a frightening and new terrain in order to escape complacency of fixed opinions and deadening dogma. William Q. Judge, in

one of his best-remembered "Letters," puts the matter more gently when he writes that "the Masters have said that the great step is to learn how to get out of the rut each one has by nature and by training, and to fill up the old grooves. This has been misconstrued by some, who have applied it only to mere outer habits of life, and forgotten that its real application is to the mental grooves, and the astral ones, also. Each mind has a groove, and is not naturally willing to run in the natural groove of another mind. . . . General human nature is like the engine—it is flanged and run for a certain size of track—but the occultist, or the would-be one, should take off the flange and have a broad-faced wheel that will accommodate itself to the other mind and nature." Lin Yutang suggests that Lao Tzu's emphasis on startling paradoxes is attributable to the "doctrine of universal reversion of eternal cycles." Joseph Campbell, in his *Hero With a Thousand Faces,* suggests that the teacher must destroy perspectives in order to allow new ones to arise. Further:

> The hero is the man of self-achieved submission. But submission to what? That precisely is the riddle that today we have to ask ourselves and that it is everywhere the primary virtue and historic deed of the hero to have solved. As Professor Arnold J. Toynbee indicates in his six-volume study of the laws of the rise and disintegration of civilizations, schism in the soul, schism in the body social, will not be resolved by any scheme of return to the good old days (archaism), or by programs guaranteed to render an ideal projected future (futurism), or even by the most realistic, hardheaded work to weld together again the deteriorating elements. Only birth can conquer death—the birth, not of the old thing again, but of something new. Within the soul, within the body social, there must be—if we are to experience long survival—a continuous "recurrence of birth" (*palingenesia*) to nullify the unremitting recurrences of death. For it is by means of our own victories, if we are not regenerated, that the work of Nemesis is wrought: doom breaks from the shell of our very virtue. Peace then is a snare; war is a snare; change is a snare; permanence a snare. When our day is come for the victory of death, death closes in; there is nothing we can do, except be crucified—and resurrected; dismembered totally, and then reborn.

So, when Lao Tzu shocked and puzzled, he did so, quite apparently, with the conviction that "only birth can conquer death—the birth not of the old things again, but something new."

CAN WE BE PRACTICAL OCCULTISTS?

[The short articles comprising this series are derived from characteristic talks given during the years 1915-35. As often as practicable, the words of the speaker have been used without change, in the hope of conveying some of the force originally imparted to the ideas. This article is based on answers to questions on Practical Occultism, November 14, 1924.]

MUCH of our confusion in discussing practical occultism results from failure to clearly define which "occultism" we are considering: that which is "outside the laws of the natural world; magical," or that which is "beyond the bounds of ordinary knowledge; mysterious." (Definitions 2 and 1, in *Thorndike Barnhardt.*)

Ability to produce physical or psychic phenomena at will results from knowledge which is "outside the laws of the natural world; magical"; that is, knowledge of laws which supersede the physical laws familiar to us. The application of this knowledge is what we commonly call "practicing the occult." The Adepts are practical occultists in this sense. So was H.P.B.

Yet H.P.B. never produced merely to show off; she never performed "miracles" publicly; never utilized her powers for her own advantage. Indeed, a large part of her phenomena were unavoidable, and were not the result of her pleasure, wisdom, or choice: they were simply the natural result of her being what she was. And she was *what* she was because she had first developed her *natural* powers—powers such as we all possess—to the fullest capacity, and put them to the best possible use. And it was *this* use of powers that she encouraged her pupils to emulate.

To enable us to do this, she transmitted to us knowledge which is "beyond the bounds of ordinary knowledge; mysterious": the Three Fundamental Propositions, the teaching on the sevenfold nature of man, examples of the extraordinary complexity of man's psychic structure, a rationale for unraveling the intricacies of interrelation and interaction of psycho-logical powers, the essential unity of the Self as the substratum of unlimited variation in the selves, etc. With this information, she said in effect, you are equipped to delve into "the

mysteries"—specifically, the mystery of the human mind in general and your own mind in particular: but only by acting on and living by this information can you turn it into sure personal knowledge, thus becoming practical occultists in your own right. The problem for us is how to do this.

Let us take a homely example. The prospector for gold cannot accurately estimate the value of the ore he finds; so he takes it to an assayer, an "occultist" in ore. High-grade ore, it is said, runs about thirty-two ounces of gold to the ton. This means that thirty-two thousand ounces of ore must be pulverized and treated in order to extract the one-thirty-two-thousandth part that is valuable. The rest is thrown on the dump heap. Yet because the assayer knew his business, extracting the gold was a "paying proposition."

The Teachers of Theosophy ask us to become assayers of ourselves and of life's experiences. Take the things that go on in everyday life: the things we read and listen to intentionally, see and hear inadvertently, all that touches us in any way. Why, the *poorest* stuff we contact would yield better than one-thirty-two-thousandth part of pure truth if we only knew how to extract it and throw away the rest, as the metallurgists do! Yet the process of extracting truth from ignorance, banalities, or apparent rubbish *is* "practical occultism."

Take another example. One of the most common characteristics of the human being is an inflated sense of his own importance; he is always willing to tackle what is too big for him. Hence, he is forever offering advice, suggestion, and counsel. And the man who is *least* able to offer sound advice, constructive suggestion, and wise counsel is the worst offender in this direction. To notice this tendency *in ourselves,* and to see that it comes from the weakest, not the strongest, part of our nature is, *for us,* "practical occultism."

We think that if we had more intellect we would be able to do more good. But what are we doing with the intellect we have? We think that if we had more understanding of the teachings we would be better able to help others with their problems. But what are we doing with the understanding that *is ours?* Through familiarity with our present powers, we fail to realize that they are *truly* "Powers"; so we yearn for the powers of the Adepts and H.P.B. Let us, rather, be thankful that we do not have more power than we have: we create enough havoc in our own lives and the lives of others by exercising the powers we *do*

have. The Masters did not seek in the first instance for *powers,* but to make the best use of the power They had. That is the first step in practical occultism for every man: to learn to use his powers in the right direction.

One thing we notice, however, as we deal with the question of occultism: that which is unitary on one plane becomes dual as it flows to the plane below. Thus, what is pure, impartite occultism, or magic, on the plane "above" us, becomes either "white" or "black" magic in our hands.

In a practical sense, what *is* black magic? It is any tampering, whatsoever, with the mind and free will of another person. This includes injecting into the mind of another *any* information that is not essential to his work or growth; it includes especially any attempt to lead another in the direction we want him to go. It makes no difference *why* we are doing it: we are DOING it! We always think we are absolutely qualified to diagnose our motive, the most "occult" and deeply-hidden part of our nature. Yet no man can say, I know my blood is pure; and how much less can he say, I know my motive is pure!

Every man who will take by violence from another is guilty of black magic, whether he takes that other's material possession, his peace of mind, or his reputation. Look at the number of men who coerce their wives, physically, morally, and psychically. Black magic! Look at the number of wives who cajole, subordinate, tamper with the judgment and free will of their husbands. Black magic! We are not satisfied to rest upon our own convictions and ourselves act according to them, yet still grant that the other may have some convictions of his own, and leave him the freedom of choice in thought and action within the limits of *his* convictions. It is astonishing to what an extent having a strong conviction of our own compels us to cajole or urge others to act according to *our* conviction. But that is not conviction; that is dogma. To have our own strong convictions and to act accordingly, yet to freely permit another to have his equally strong convictions and act according to them—*that* is to follow the path of pure occultism.

So, we are unconscious black magicians—all of us; and we may as well recognize that fact. We are not absolutely so, of course, but potentially we are black magicians. Yet we are also potential "white" magicians; and to become such we have but to learn to use our inherent

powers in the highest altruism, in the broadest and deepest understanding, in *universal* applications of the doctrines of Theosophy.

And now, a final example. The ULT Declaration is an occult expression in the world today. Read it as a theory of conduct, of ethics, of life. Have you ever read anything as perfect as the Declaration of this Lodge? There is not a person who can read it and not say that it is an absolutely flawless platform. To take that platform for your own, is to *become* the United Lodge. For there is Theosophy in the Declaration; there is the theory of occultism in it; there is a philosophy that any man can see is good. To the extent that a man proceeds to act on that basis, it begins to become his knowledge, his power, his peace, his strength, his charity; and after a little while, he will begin to "see" for himself; and because he sees more and knows more, he will be able to do more. The Declaration is not occultism until we know it and apply it; up to this point it is a theory to us, no matter what it is to someone else.

This Lodge may seem to go to extremes, indeed. We do not solicit anybody to join (even though we know that *may* mean his "salvation"), because if we solicit, we would be practicing black magic. We *invite* those to whom this platform appeals to join hands in carrying on the work and receive whatever benefits may flow therefrom because of the responsibility assumed. So we hew to the line; let the chips fall where they may. We affirm and assert to all people what we believe, what we know, what we are spending our money on, our time and our effort for; but we do not ask anyone else to spend one cent, one minute, one breath. If, however, he wants to join in our endeavor (and if he sees what we see, he will want to), *then* we have the beginning of a nucleus of universal brotherhood, The "real" United Lodge of Theosophists consists of a group of people whom neither man nor devil can pry apart. That is cohesion in the sense used in the *Bhagavad-Gita.*

If, in pursuance of this type of cohesion, we use the teachings of Theosophy to delve into the mysterious depths of our own natures, we are practicing "occultism." And so practicing, according to the theoretical lines laid down, until we practice *as virtuosi,* we will become "practical occultists." This is practicing the occult arts in the only legitimate way open to us at present; and it is in this sense that we may all become practical occultists, here and now. *Can* we do so?

YOUTH-COMPANIONS ASK— AND ANSWER

PEOPLE tend to consider the fields of entertainment and relaxation amoral—mysteriously outside *the necessity for careful and constant scrutiny. Yet the* Bhagavad-Gita *says, "Every action without exception is comprehended in spiritual knowledge." How can one deal in moral terms with these areas?*

(*b*) A student of Theosophy can easily find inspiration for striving toward significant goals. These may be, for some, the search for truth, the attempt at a larger understanding of one's self, and the promotion of a direct relationship between one's ideals and actions. Such pursuits involve careful thinking and a degree of self-discipline. No course of action can go unchallenged if, as in Socrates' words, "the unexamined life is not worth living."

Times for relaxation are necessary in everybody's life, and one should not leave them out of the accounting. Since there is so wide a divergence in the forms of entertainment sought by different individuals, and since we assume that no activity is necessarily good or bad "of itself," the most useful answer to the question would endeavor to set general limitations to exploitation of leisure, rather than to suggest specific activities to seek out or avoid.

Does a particular type of entertainment interfere with the fulfilment of one's goals? For instance, though social drinking is a popular form of relaxation, this habit tends to sunder, rather than solidify, the connection between ideals and actions—even though we suspect that psychiatrists have found people who used alcohol as an escape mechanism, without which they might have entered the world of the insane. Yet, for our purposes, this stands as an example of the point. If, then, we feel that a particular kind of relaxation thwarts the accomplishment of the emphasis we wish to make in our lives, we can avoid it.

Another question that may be asked is: do our free-time activities contribute to our goals? They can add a measure of meaning and breadth to our lives if we choose them with this question in mind. In terms of physical activities, this may mean the difference between playing tennis or golf, or skin-diving, or fishing for sea life, or raising a

vegetable garden. All these things help build strong healthy bodies; but the first two are essentially recreational, while the latter ones are not only clearly productive on a physical level, but are also conducive to meaningful contacts with the natural world. If we choose purposeful activities, we shall be employing our discriminatory faculty in a more immediately practical way. Too, we could make it a point to regularly spend some time alone, on the theory that reflection on the past and planning for the future are best done at such times, and that our inner springs of strength and inspiration can then be replenished—to be tapped later in the tasks we have set ourselves. As a time for inspection of our motives and acts—for gaining an understanding of ourselves—the time of aloneness has no peer. This qualifies as an "activity" and "relaxation" of a sort, and relates directly to the second goal.

A whole area of entertainment has not been touched upon, a relatively "amoral" area in the terms of this discussion—since it usually would neither contribute to the three goals, nor detract from them. Picture shows, musical comedies, and social dancing are diversions engaged in primarily for relaxation and entertainment. Many activities come under the heading of things we "just like to do." Perhaps the most useful approach toward them is to make sure we spend an *appropriate* amount of time and energy in their enjoyment; for if we spend an inordinately large amount of time in being entertained, we may infringe on our "striving time" and dissipate our goal-directed energies. Also, important books may not get read; duties may remain undone. It is said that one can judge a man pretty accurately by observing how he spends his leisure. In any case, it is a subject worth pursuing.

One of the results of presenting a play at ULT is a subsequent quickening of interest in Lodge activities, evidenced by an increase in attendance at meetings by members of both audience and cast. Perhaps this is one of the reasons for giving the play, but aren't both the actors and the people who are stimulated to more regular attendance subverting the aims of the self-induced search for truth?

Drama has been used as a form of instruction since earliest times. The ancient Greeks made use of this art-form in a stylized fashion. Although the modern theater does not often concern itself with depicting specifically philosophical issues, it sometimes portrays other, and related, aspects of the human situation so realistically and thought-

fully that contributions to growth of the mind and psychic nature of the observer can result. The respected teacher, Bronson Alcott, considered dramatic representation an essential part of his children's education, and established regular play-giving sessions for them. If an idea is "seen"—acted out—it is probable that much more is retained than if it is read about.

Likewise, symbolic presentations of philosophical nature can be of great potential value, and recognition of this need does not neglect the consideration that it is not the most "manasic" method. Dramatic presentations differ from other methods of teaching in that they appeal to the psychic nature, both in terms of direct emotional impact and through appreciation of beauty in setting and costumes.

Plato's *Dialogues* combine something of art with philosophy, and are read today as they have been through the years. More matter-of-fact volumes dealing with the same philosophical topics are read by a limited number of serious scholars. Plato's prose-poetry form, however, captures the imagination and appeals to a person's appreciation of beauty.

If Plato's method has a legitimate function in the learning process, then the plays presented by the Lodge may have also. And while the Lodge may present a few plays, it chiefly encourages study. Perhaps the dangers attendant on play-giving do not lie principally in the play itself, but in the inertia-potential of the audience.

That a man possess his own "fire" for knowledge is preferable; that he does not confuse what is æsthetically exalting with what is true in the light of reason is important. As concerned about the truth as W. Macneile Dixon appears to be, he yet confesses that if he were surrounded by endlessly changing forms of beauty, he would rest content even if the last secret of the universe were withheld from him.

Beauty of form is indeed persuasive; it is incumbent on the individual, *as* an individual, to separate pageantry from knowledge, poetry from content. But he may still benefit considerably from watching plays.

VENERATION OF IDEAL

VENERATION is, in man, the quality which perceives the real worth of the human heart. It is veneration which reveres the noble, and through this the pilgrimage through earthly life is comprehended. Veneration is not a quality springing from reason alone, nor is it else than slightly akin to *worship* of the god-like. Worship may arise from absence of sound Buddhic discrimination; veneration is the sign of its presence. It is not hero-worship, it is not false attachment. It is the showing forth of that percipience previously won, belonging to man's highest intellection and having to do with profound values. Simple in its expression, it resembles the gratitude of the primitive aborigine to a humane teacher. Allied to it in quality are abiding loyalty, high-spirited charity, broad patriotism.

Veneration is a motor in all revolutions in human affairs; it was deep-trenched and rich in the American Revolution. It rooted in that new soil of freedom for the spirit, the mind, and the body, as only it can after passing through an era of moral suffocation. The first blaze of that veneration has not gone out today. It burns intensely in some souls; those who are gifted at birth with the power to preserve freedom won, with sacrificial force awake and alive to human destiny, do not intend that this fire shall be extinguished. Called by whatever name, this rugged quality was the wealth upon which the nation was founded. It is regard for human rights, a thing but one step removed from divine compassion. With its passing, declines the moral being of a race.

The Fathers of the American nation did not show the defect of the blindness which is often the companion of this quality. They designed it as a land which should function on a principle of benevolence, and should survive as a spiritual structure on that principle. Since then, attempts by those defective in veneration have been made "to inject God into the Constitution," and to institute if possible another millennium of a "worship" utterly foreign to the potentialities of this cycle. But there was a power concealed in the works of those who laid foundations which does and will render unsuccessful every single attack upon the magnificent structure. The Promethean foresight shown in orienting in direction this Western structure with a gateway to the East and the rising sun, is not only seen this day, but is incorporated in American mental processes.

The American nation, scarce in its teens, should be viewed not as a prodigy with unlimited wealth to gamble; it should be looked at visibly as the child of veneration, which is watched by "Those who stand at the cradle of nations." Behind, or within, the child, is the reincarnating Ego of America, waiting the hour of majority when brain and astral nature will have come to proper growth. Its heredity may boast a bloodstream whose genealogical tree derives from unsuspected antiquities perhaps out of countless human cycles. Yet this is but the child-form, a little proud and haughty due to its upbringing and mock disciplines, and somewhat gorged on material emoluments. But inherited and limitless wealth and capacities are not the Spirit that is *future* America. For Spirit knows, while Form must learn.

Such form is seen at present, during this cycle, composed of the presidency and cabinet faculties as federal head, with all legislative assemblies and courts reflected down in the minor organisms of the states, and the harmonies and inharmonies of function throughout the corpus of the nation making of it what it is. And as responsibility reposes in the nation's head, so with the nation's Ego. There is the uncertainty of unwisdom, the lower inheritance. There are the momentary evils born of too free use of its *ahankara* faculty in identifications with things unworthy of Soul-pilgrimage. That Ego has still to make the final choice between two Paths, having never completely recognized in them diametric directions of journeying. Not separating Dark Force from *Light Force* conclusively, because carried away from the pattern of discipline set for America, that Ego struggles under the very real, albeit little known, hypnotic influence of the ever-potential shadow "which follows in the wake of all innovations."

They who planned the nation were of enduring consecration to the Ideal. They venerated human kind, venerated the Soul and Spirit which shall some day *inhabit* the new body of the "gradually forming sixth sub-race." That Spiritual soul waits, it has not departed. It will remain through present and "coming moral storms."

THE MAGNET CALLED LIFE

OUR concern is so much with Good and Evil that we tend to narrow down the significance of the two great forces of Attraction and Repulsion, to which the problem of good and evil is related. The dual exertion of Life is seen in its power to bind and its power to release, and no aspect of life has ever been traced wherein this double action is not apparent. Love and Hate, two great movers of Soul, are but the attractive and repulsive poles of the *Magnet.* They are contrast and balance, they denote equilibrization between spirit and matter. But they stand for much more; they represent to our consciousness spirit and matter themselves, the latter being but the two poles of eternal WILL.

Nature is not "dark," spirit is not "light," save in polarity. Therefore, one who knows nothing of the dark side of nature will know no more of the light side of Nature, the two being aspects. Consequently the good man who can not measure the strength and will-force generated by antipathy will be unable to comprehend the potency of sympathy also. Evil is attracted to evil, good to good—this is natural, and is Nature's law. The wise man thus "seeks for that which is homogeneous with his own nature." Yet can we be sure that the habits and acts of wise men, were one thrown among them, would not be looked upon by ourselves with questioning concern? Are our moral values the last word in interpreting Nature's immutable laws?

In modern scientific conception, there is no dividing line between inorganic and organic. "Matter," though pronounced "immortal" in its essence, is only thought of in terms of its atomic divisibility. Matter is electricity and magnetism; it is force and form, subjected eternally to transformations from state to state. Spirit, in the religious conception—when termed "God"—likewise has outgrown the period when definition was simple; certain divines sometimes suggesting that no more such attempts be made. But as yet there is no synthesis of science and religion, though each finds it impossible not to encroach the centuries-old division of their domains. That they preach and expound and investigate two poles of the same "magnet" has still to be acknowledged before their two worlds. Physics must become metaphysics, practical occultism; and then must come the further admission of one

common Source and Root, involving the universal process of re-embodiments. Such, perhaps, will be "forced" admissions, as the electromagnetic fields of Space, self-perpetuating and self-renewing, reveal more of their nature.

All matter is progressively worked "upward" into other states; coordinately all spirit progressively works "downward." Through this juncture, atoms become "thinkers." Every atom has its own jiva, its spirit and soul; these are the two poles of the Magnet. "Life" becomes the stone, the plant, the animal, the man, the spirit, the "God." Each phase is the showing forth of both spirit and matter, their proportions differing in all but the "man" stage. At one point the Magnet is almost total "evil," at the opposite, almost total "good." At every point of the interminable pilgrimage the proper balance is struck "by the One Force ever active at the Center"—or That which is neither spirit nor matter.

Is there, then, aught else but forms of electrical and magnetic force —intelligence seeking that which is presently "homogeneous to its own nature"? Multitudes of forms, states, and planes, having to do with everything "dynamic"; everything of the moral, the physical, the mental with which we are acquainted; everything of the astral, the psychic, the sympathetic—all emanations of the one great magnet of LIFE. Matter and Spirit, analyzed, are only magnetism. It is this we handle, this we speak, this we think, this by which we live and perpetuate. Mr. Judge once wrote to a friend: "Good and Evil are only the poles of the one thing. In the Absolute, Evil is the same thing as Good in this way. One with absolute knowledge can *see* both Good and Evil, but he does not *feel* Evil to be a thing to flee from. . . ."

In these words is the great admonition. Human nature compounds the god-like with the animal-like. The two are Man the *Magnet.* A man with "absolute knowledge" can *see* both "poles," but identifies SELF with neither.

ASCENT AND DESCENT

> Ascend with the greatest sagacity from the earth to heaven, and then descend again to earth, and unite together the power of things inferior and superior; thus you will possess the light of the whole world, and all obscurity will fly away from you. —*Smaragdine*

THE *Secret Doctrine* is dedicated to "all true Theosophists in every country, and of every race, for they called it forth, and for them it was recorded." Here H. P. Blavatsky explains that the misinterpretation of ancient Hindu, Egyptian and other religions and myths made necessary "the outline of a few fundamental truths from the Secret Doctrine of the Archaic ages."

These fundamental truths as set forth in her *Secret Doctrine,* and in the substantial number of other books and articles which came from the pen of both H.P.B. and W.Q.J., have withdrawn the veil from the esotericism of the Archaic Doctrine as never before in the historic period. Such a widening of the horizon could not have taken place had not our present civilization offered freedom of thought. We are jealous of our "four freedoms"; we are ready to fight for them, and if necessary to die for them; yet there is a fifth freedom which no tyranny has ever been able to completely destroy—the freedom to ascend from the earth to heaven. Alien as these words may seem to the present race mind, they are, nevertheless, part of the ancient teaching quoted above, and once these teachings are accepted and understood, they pervade the inner sphere of thought.

The freedom of the inner man is inviolable. For this reason it has been possible to keep knowledge of the Secret Doctrine intact through periods of ignorance and spiritual darkness. And, although the lethal shadow of the dark ages is still present in some phases of our brilliantly intellectual civilization, the outlook is one of promise for this fifth freedom. The free mind and free spirit are interdependent. Unfortunately, the mind may build its own prison: prejudice, adherence to dogma, and inability to cleanse intellect, are the keys to the dungeon gate. The need for power is essential, therefore, not for gratification and self-aggrandizement, but in order to free the mind from false learning and the distractions of the sensuous nature.

The verses from the *Smaragdine* tablet contain an important part of the Hermetic philosophy. It is well to turn to page 507 of the first

volume of *Isis Unveiled* and to study what is there set down. For the lines selected for study contain a very special teaching concerning the inner man. With the accompanying verses they become part of a practical instruction as to the gaining of knowledge concerning the astral light. It is the spiritual key, however, with which we are chiefly concerned—knowledge from above rather than from below—knowing that an understanding of the lower aspects of the astral light will follow. A new highway is best plotted from the air, so that all obstacles are seen in their true relation to the general topography.

Since the ascent is to be made with the greatest sagacity, it is well to understand the full meaning of the word. Like the aviator about to take off, we must check our instruments—our word-meanings. Webster defines sagacity as "a readiness of apprehension; discriminative intelligence: acute practical judgment." It is remarkable how a familiar word can explode, as it were, into almost universal importance when adequately defined. Apprehension, a word of diverse reference, in this case means perception. A readiness of perception coupled with discriminative intelligence would place sagacity well upon the plane of Buddhi. But sagacity, according to our definition, also has its practical aspect. Acute practical judgment is an attribute possessed by the few, and it is therefore one that should be weighed on the delicate scales of self-examination. If its full weight is lacking one can hardly hope to make the required ascent without blunder. Although the scientific worker must also use acute practical judgment, its need in occult research is far greater, for we carry our laboratory with us, whether sleeping or waking. Thought, will, and feeling must be kept within the bounds of its sacred walls.

Having obtained an insight into the meaning and importance of sagacity, there remains the need to raise it to its highest degree. This indicates that successful ascent must be preceded by a period, perhaps of many years, of studious preparation. When a student enters a course there is no sure way to prejudge his ultimate success or failure. Time is required for inherent ability to assert itself. If this is true relative to a general education, it is far more so in the occult system, for in it all preliminary tests and examinations are self-induced. Therefore the aspirant's responsibility is great because he alone will have to gauge the degree of his own progress. But what, may we ask, is the heaven referred to in this ancient *Smaragdine* verse?

Two facts must be noted: the ascent to heaven is attainable during

life in a body, and the aspirant is told to descend again to earth where he is to perform a necessary act. We are therefore dealing with a state of consciousness which will afford the needed knowledge for a specific purpose. The possibility of attaining higher states of consciousness is foreign to most of modern thinking, and to thus search for knowledge would be considered mere fancy. Perhaps for this reason the teaching of Jesus that the Kingdom of Heaven is within us has never become a doctrine of the churches. But it has always been an essential part of the Secret Doctrine affirmation, and the study of these verses in the light of the teachings will reveal the full connotation of "heaven."

To quiet the mind so that its attention may be placed upon a selected subject or object is the beginning of meditation. Its further exercise concentrates the mind and eventually releases latent powers. It is thus that the *spiritual intuition of Buddhi* is made accessible, for *its basis is the experience of Manas.* Intuition cannot act relative to anything we have not experienced; yet it may seem to do so because the greater part of the experience of the present life is lost to the conscious memory, although remaining, like the experience of past lives, an open book to the highest consciousness. In Buddhi, the spiritual soul, *there is intuitive omniscience,* and this divine attribute may be eventually realized by the purified mind through the power of meditation. And at this point it is well to note that the astral light, by its dual physiological and spiritual potency, reunites the divine human to its purely divine monad, the prototype "in heaven" or Nature. These *Secret Doctrine* teachings form rungs in the ladder of meditation, and as each rung is mounted the mind comes nearer to the desired goal. But we find this further identification of the heaven of the *Smaragdine* tablet: *Buddhi reflects absolute bliss; and although it is the sixth principle it is the seventh sense.*

One who succeeds in reaching higher states of consciousness through meditation must learn to descend, and yet remain untouched by earthly ways. The pilot may wait for favorable conditions for his take off, but he must have the skill to land his plane under whatever conditions exist at the moment. And, like the pilot, one will need the greatest sagacity for this metaphysical descent—otherwise the acquired spiritual treasure will be dissipated by the all pervading aura of the physical life. No aspirant for the higher life devotes himself unless he first feels dissatisfaction with his own inner reactions to earthly things and modes of thought. Eventually, he must become so saturated with spiritual idea-

tion that his lower affinities change completely. But he remains in his environment, following the path of duty, submitting to all impressions as formerly experienced through the organs and senses, while now bringing to bear a subtle force able to change all relationships. This force is felt at first as an inner light which enables him to distinguish the real from the unreal, the permanent from the transitory. It is the higher aspect of the astral light which he has touched in his heavenly ascent. He is now able to detach the mind from the results of action; through impersonality and a selfless approach, he brings about a fundamental change on the body plane, and an even more profound adjustment on that of the astral.

When after long research and experimentation, Edison found a filament powerful enough to withstand the electric current, his incandescent bulb became standard lighting. He literally gave light to the whole world. Today all races and nations benefit from his genius. In considering this achievement it is not difficult to discern an underlying principle active when there is a union of inferior and superior powers. Neither is it difficult to perceive that the same principle is active in the interrelation of all planes of being. This principle predicates the search for strength inherent in inferior things great enough to sustain that of superior categories. The result of such union will transcend anything not possible without it.

The lighting up of Manas at the beginning of the present great cycle of evolution is an example of the union of inferior and superior powers. The Theosophical Movement is a continuation in our present age of this very process working upon a higher degree of intelligence. And here and there is to be found the free mind, the theosophical mind, untrammeled by dogma, and able to find guidance in Divine Wisdom. To these, of whatever country or race, H.P.B. dedicated her *Secret Doctrine,* for it is through their sacrifice that the wisdom has reached, and will continue to reach, the masses. The humblest student, therefore, has a part in this very essential manasic function, because the power to think can be united with a "stream of spiritual intuition," the attribute of the Heavenly Consciousness of Buddhi.

One of the effects of this metaphysical descent from heaven is the unification of the whole being. The inner and outer man join hands in mutual support, and no longer war against each other. When this harmony is fully attained a feeling of oneness is realized. The seven principles have been brought into alignment, so to speak, and their "forty-

nine fires" cast a light which essentially changes all aspects of the inner and outer environment.

As strength is gained for the ascent the mind rises above the clouds of matter into the light of spirit, a light but dimly sensed at first, yet which becomes stronger with time, and necessarily more revealing. It is the light of wisdom and spiritual knowledge through which "thou shalt see all things and creatures whatsoever in thyself and then in me" (the Supreme Spirit). And having gained this spiritual clairvoyance with knowledge, the true relation of man and the universe becomes evident. By perceiving in himself a kinship with all things and creatures, man draws nearer to the Supreme in its manifold manifestations. The possession of the light of the whole world, as promised in the verses, is only possible to the highly organized and sensitive being whose will power has become strong and active at all times. The need is not for a will moved by strong desire, so effective on the material plane, but a will moved by altruistic motivation—the only motivation in harmony with the life of spirit. And every detail of the mind's picture gallery painted in the vivid colors of sensuous desire and selfishness, turns to a drab gray under the new light. This light will flood the whole mental fabric, revealing each remote and unwanted deposit. By this light the thinking of a lifetime is tested and sorted until the burden of past thinking vanishes.

The obscurities of the material life are of the nature of maya or illusion. We scarcely are aware that they exist. Until the light of spirit falls upon our mental environment it is hard to distinguish the real from the unreal, the truth from the half-truth. These opposites often appear similar under the light of intellect. Alas, through long usage we have become accustomed to obscurity in modes of thought, and we are scarcely aware of the limits we impose upon our individual environment, our psychic field. Until the inner man awakens spiritually, conditions to which the mind has become accustomed seem normal; and it is doubtful if the sudden removal of these conditions, confining as they are, would benefit the thinker. Light is blinding to those who have remained in darkness. It is for this reason that a moderate but steady force is needed. The powers which we control on the material plane are known to us, and have become part and parcel of our customary life in matter. But those of the higher planes are useful only when strength is sufficient to enable us to remain unmoved under the changing conditions. As obscurity flies away from us, though, a degree of resistance

is to be noted—caused by our former thinking. But as all conditions eventually yield to a strong will, the inner nature is able to overcome that which disturbs its equilibrium, and enter a new state of being—a state of clear seeing.

It is well to retain the Hermetic lines in the memory and to recall them many times. Each person must finally interpret them relative to his own experience and knowledge. The *Smaragdine* verses contain the key to the highest plane attainable in our present evolution, and each aspirant will interpret and apply the instructions contained therein through his own awakened divine intuition.

Inspiration for "Ascent"

Before we can attain to that final harmony between the universe and ourselves, to which we look forward as the consummation of existence, how much we have to learn about both! In respect of our true natures, of what in truth we are and are capable of becoming, to what heights in knowledge, wisdom, power, the soul can climb, of all this science and philosophy have so far hardly yet spoken. Nor can any boundary be set, any "Thus far and no farther" to the expansion of the mind. In our present life we have acquired at the most the alphabet of this knowledge; and as for the universe, of the modes of existence and happiness of which it permits, of its possibilities as an abode for progressive beings like ourselves, we know less than nothing, and no single life could teach us what they may be. Nor can any reason be advanced why we should not in the end become its masters, mould it to our hearts' desires, and make of it a home, the natural and happy estate of the immortal spirits to whom it indefeasibly belongs. I like to think that this singular race of indomitable, philosophising, poetical beings, resolute to carry the banner of Becoming to unimaginable heights, may be as interesting to the gods as they to us, and that they will stoop to admit these creatures of promise into their divine society.

—W. Macneile Dixon

ON THE LOOKOUT

Exploration of "The Self"

The Self, Explorations in Personal Growth, by Prof. Clark E. Moustakas, affords a wealth of interesting material. In company with percipient psychologists and sociologists, Prof. Moustakas is convinced that the voyage of true self-discovery has so far barely begun, and that the full maturation of human personality requires a much deeper sort of philosophizing and psychologizing than have set the academic tone in past years. *The Self* was intended as an anthology or symposium, but Prof. Moustakas explains that he was so impressed by the repetition of certain themes among the contributors that he was moved to write two synthesizing essays of his own. In his preface, Prof. Moustakas writes:

> My own experience in editing these papers has been an unusual one. The book started as an anthology or symposium, to help me and others know more about the self. As I worked with the material, I realized I cannot know *about* the self. I can only *know* the self. I believe this knowing of the self has been the nature of my experience with this volume, not an experience of the various writings but a true experiencing of the persons through their writings.
>
> What started out to be a "collection of papers" on the self became an exciting, satisfying, and at times painful and exhausting experience. What began as an approach to point to for others, became a journey in feeling-insights and in broadened perspective for myself.

What is Real "Self-Interest"?

Among the contributions of special interest are those by Erich Fromm, Karen Horney, and Sarvepalli Radhakrishnan. The editor, Dr. Moustakas, uses a chapter from Fromm's *Man for Himself* to indicate that the familiar ideas of "self-interest" need thorough redefinition. Supposedly liberated from theology, the modern person was left "free" to pursue "self-interest," but "the religion of success is crumbling and becoming a façade"—with the threats of destructive warfare always looming on the horizon, accompanied by a growing psychological disorganization. Dr. Fromm writes:

> Aside from these factors, the worship of success itself has failed to satisfy man's ineradicable striving to be himself. Like so many fantasies and daydreams, this one too fulfilled its function only for a

time, as long as it was new, as long as the excitement connected with it was strong enough to keep man from considering it soberly. There is an increasing number of people to whom everything they are doing seems futile. They are still under the spell of the slogans which preach faith in the secular paradise of success and glamour. But doubt, the fertile condition of all progress, has begun to beset them and has made them ready to ask what their real self-interest as human beings is.

Beyond Patterns to Essence

In his conclusion, the editor synthesizes the approaches suggested by Eastern and Western thought:

> The self in this book has been discussed in many variations of one central theme: Man has an intrinsic nature which must be recognized and treasured. Man's inner nature is the key to human joy, happiness, and fulfillment. In inter-personal experience it is expressed in warmth, empathy, cognition, acceptance, tenderness, and love. Respect for man's essential creativity is the declaration of each man's true worth, of his uniqueness as a human being, unmatched, unparalleled, and unmeasured; the proclamation of the dignity of the individual and the incommensurable nature of his existence.
>
> Man's being may be experienced in contemplation, absorption, and immersion in the world. It may be expressed in serenity, calmness, and complete inner peace. It is known in the deep love and empathy of significant relationships. Self-exploration may also involve a maintenance of tension, struggling with values, ideas, and the exciting discovery of significant meanings in perception and experience. Rarely is self-exploration simply a tension-reducing and goal-seeking device.

The New Psychology

As Erich Fromm pointed out in "Man is Not a Thing," it is necessary for psychologists to stop thinking of the human being as a unit which may be fully analyzed according to rules or norms. Within each "self" is an area which *only* Self can explore and understand; we cannot "make each other over" according to some predetermined image.

In his final passage Prof. Moustakas comes close to theosophical thinking, provided that the word "individual" be substituted for "personal." The following shows clear perception that it is man's *inner* nature which contains true value:

> The concept of personal growth is a positive affirmation, not the absence of symptoms nor the presence of the striving to fulfill conven-

> tional standards and norms. It is an understanding of health in its truest form, the expression of one's creative nature in true experience, the exploration of one's being in nature, in individual projects and vocations, in interpersonal relations.
>
> Thus the thesis of this book has been that each man has a personal destiny, a personal self. Within this self lies the essential equality of all human nature. The personal self is focused in unique expressions and individual variations and comes to form the personality of man, substantial in its being yet forever in transformation and in becoming. It is man's duty and responsibility to nurture, cultivate, and find expression for this inner nature and potentiality.

The Perspective of Eastern Thought

Dr. Moustakas is obviously much impressed by Sarvepalli Radhakrishnan's illumination of the distinction between the "outer" and the "inner" selves, to which, as editor and synthesizer, he often returns. Radhakrishnan had written:

> What we call a person at any stage is the cross-section of the growing entity. We speak of the person as the same so long as certain determinable characteristics are found for a definite period of time. The organization of the contents has a specific character which constitutes the individual's uniqueness even unto his thumb prints, as criminals know to their cost.

Personality but a Mask

In one of her many distinctions between egoity and personality, H. P. Blavatsky uses the following imagery in the *Key* (p. 136): "Manas [when united to *Atma-Buddhi*] . . . is the real Individuality, or divine man. . . . It is that Ego, that 'Causal Body,' which overshadows every personality Karma forces it to incarnate into; and this Ego which is held responsible for all the sins committed through, and in, every new body or personality—the evanescent masks which hide the true Individual through the long series of rebirths." Again, in a footnote (p. 134): "Karma, the *deus ex machina,* masks (or shall we say reflects?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung, like beads, runs unbroken; it is that *particular line,* never any other."

Dr. Radhakrishnan develops the same point:

> In a true sense therefore, personality is a mask. It is the part we play in the drama of life, an imperfect expression of the groundswell

of our nature. Each looks at the world from a characteristic point of view. The mental data can be systematized in different ways and so long as they are fused into a single whole, we have a single self. The phenomena of multiple personality point out that for the same period or different periods we may have different conceptions of our self due to loss of consciousness or discontinuity. If the experiences are not sufficiently integrated, selfhood becomes loose and is often broken up into a series of relatively unconnected systems of behavior and we have cases of many selves.

Duality of Subject and Object

The self as an organized whole is to be distinguished from the self as subject. The former is the problem for psychology, the latter for metaphysics. In all experience we have the duality between the subject experiencing and the object experienced. The subject of experience is said to be distinct from every moment of the experience. It is the persistent substratum which makes all knowledge, recognition, and retention possible. However much such a substratum may be essential as a principle of explanation, psychology does not tell us of it.

New Cancer Villain Spotted

"Ten out of thirteen food colors in widespread use have been shown to produce cancer in rats," says the New York *Herald Tribune* (April 17) in reporting the findings of Dr. Arthur A. Nelson, of the Food and Drug Administration. The article continues:

> The chemicals, used to color everything from candles to butter and margarine, stimulate the cancers only when injected under the skin, not when fed by mouth. . . .
>
> Dr. Nelson would not estimate how much color the average person gets in his daily food, but from his figures it was estimated that some must get twice as much by mouth as some of the rats got under the skin. Other persons, of course, get far less.
>
> The colors that produce the cancer include those soluble in water, several varieties of blue, green, red and orange; and two of four soluble in oil used for coloring margarine and butter; two types of yellow.
>
> The oil soluble colors were in general so poisonous when injected weekly under the skin that the mice died before the scientists had a chance to see if cancers developed in many cases. Only reduced doses brought out the cancer-producing proclivities of two of the colors.

Noting the large number of supposedly "cancer-producing" elements to which all are daily exposed, Theosophists might profitably consider what moral and psychic qualities of our culture are so general and of

such a nature as to account for the prevalence of cancer today. Then, we might develop some protection at the source!

NUCLEAR BOMBS AND THE WEATHER

The effect of nuclear explosions on weather has finally been confirmed by Dr. Horace R. Byers of the University of Chicago. So far as we know, he is the first scientist to support the popular feeling that weather is being changed by A- and H-bomb blasts. *Newsweek* for Sept. 23 reports Dr. Byers' observations: "He [Dr. Byers] was impelled, he said, by 'new and very important' evidence strongly suggesting that the delicate 'electrical balance' of the atmosphere is being thrown out of kilter. This could 'soon' cause major alterations in the world's weather."

THE DELICATE ELECTRICAL BALANCE

Belgian scientists have measured changes in the electrical conductivity of the air. At an international gathering of geophysicists in Toronto, it was reported that Belgian air is "six times as conductive as it was before 1954." *Newsweek* continues:

> Before nuclear-bomb tests, Dr. Byers explained, the electrical balance of the air was held relatively steady, the earth carrying a negative charge, the air a positive one. There is a constant leakage of electricity between the air and the earth caused by the fact that the air is always being ionized, and thus made conductive, as a result of bombardment by cosmic rays and by radioactive gases that continuously escape from the earth's crust. Whenever the air-earth leakage tends to unbalance things, thunderstorms recharge the atmosphere with their mighty strokes of lightning.

MAN UPSETS THE BALANCE

Radioactive fallout can harm in more than one way. Besides immediate and long-range danger from strontium-90 and other potentially dangerous ingredients of fallout, there is apparently an immediate effect on the ability of air to conduct electricity. This, according to Dr. Byers, can change the weather pattern considerably. It is quite likely that there will be a decrease in thunderstorms because of the increased leakage of the air. This means less rain and less natural nitrogen fertilizer formed by lightning. Apparently, a considerable amount of the nitrogen supply in the soil, which forms proteins in plant cells, is produced by lightning.

Lookout has in past years noted what happens to natural balances in plant and animal life when man interferes. Here is another example which affects us even more markedly. Our food supply is in imminent danger because of our wish to beat all countries at developing "ultimate" weapons. We are carrying a bigger stick than we had bargained for. We threaten ourselves with fallout and weather changes, and meanwhile all the time deluding ourselves that we are more secure. What a two-edged sword is concentration on "material security"! Man can achieve exterior balance, perhaps, only after "the harmony within" has been attained. If men lived as brothers, without fear, there would be no need to expect disastrous consequences from scientific experiments.

Research on Sleep

A bulletin on the physiology of sleep (*Journal* of the American Medical Association, Aug. 10), based on studies of the Sleep Research Foundation, New York, gives "partial answers" to the questions, "How remote from the world are we during sleep?" and "Are we completely detached . . . or do certain pathways remain open by which we keep some degree of contact with the world?" The bulletin states that the nature of the electroencephalographic response to graded stimuli provides another method for determining depth of sleep. Furthermore, the ability to adapt to stimuli is lost as sleep occurs. A person when awake eventually ignores a repeated sound. But in light sleep, each sound produces a so-called K-response without diminution.

Sleep, Dreams, and Learning

The question, "Can we learn during sleep?", intrigues many people. The bulletin answers:

> In the lightest levels of sleep, stimulation may affect dream content. Perhaps dreaming is evoked by stimulation since dreams occur when sleep is light. Studies tend to confirm that learning is possible during sleep . . . although little memory persists of words and phrases presented to sleeping subjects. Perhaps some learning is possible in the twilight state between true sleep and true awareness . . . but not much.
>
> In going to sleep, pathways are blocked one by one and entrances to the mind are mostly closed. But some contacts with the world remain and if stimuli are strong or peculiarly meaningful, a person

quickly returns to full consciousness from the mysterious state of sleep.

DREAMS SHOULD BE A SOURCE OF WONDER

The research of the Sleep Foundation is concerned with the physiological aspects of sleep, which are confined to the sleeping-dreaming state. Erich Fromm, on the other hand, considers the psychological implications of the sleeping-dreaming state in *The Forgotten Language.* Introducing his subject, he says:

> If it is true that the ability to be puzzled is the beginning of wisdom, then this truth is a sad commentary on the wisdom of modern man. Whatever the merits of our high degree of literary and universal education, we have lost the gift for being puzzled. Everything is supposed to be known—if not to ourselves then to some specialist whose business it is to know what we do not know. In fact, to be puzzled is embarrassing, a sign of intellectual inferiority. Even children are rarely surprised, or at least they try not to show that they are; and as we grow older we gradually lose the ability to be surprised. To have the right answers seems all-important; to ask the right questions is considered insignificant by comparison.
>
> This attitude is perhaps one reason why one of the most puzzling phenomena in our lives, our dreams, gives so little cause for wonder and for raising questions. We all dream; we do not understand our dreams, yet we act as if nothing strange goes on in our sleep minds, strange at least by comparison with logical, purposeful doings of our minds when we are awake.

THE EFFECT OF "REALITY"

Dr. Fromm points out that our concept of "reality" may either limit or extend our evaluation of the importance of the dream-state, and suggests that we assume too much if we think the effect of *this* "reality" to be solely beneficial. For example:

> While we are asleep we are not occupied with managing outer reality. We do not perceive it and we do not influence it, nor are we subject to the influences of the outside world on us. From this it follows that the effect of this separation from reality depends on the quality of reality itself. If the influence from the outside world is essentially beneficial, the absence of this influence during sleep would tend to lower the value of our dream activity, so that it would be inferior to our mental activities during the daytime when we are exposed to the beneficial influence of outside reality.
>
> But are we right in assuming that the influence of reality is exclusively a beneficial one? May it not be that it is also harmful and

> that, therefore, the absence of its influence tends to bring forth qualities superior to those we have when we are awake?

Sleep Has an Ambiguous Function

So sleep, which has the physiological function of refreshing us, has also a psychological function which is, according to Dr. Fromm, "ambiguous": "The lack of contact with culture makes for the appearance both of our worst *and* of our best; therefore, if we dream, we may be less intelligent, less wise, and less decent, but we may also be better and wiser than in our waking life. Thus we have the paradoxical fact that we are not only less reasonable and less decent in our dreams but that we are also more intelligent, wiser, and capable of better judgment when we are asleep than when we are awake."

Sleep, a Plane of Human Life

The importance of the effect of our waking on our sleeping state is further brought out by Mr. Judge in "The Three Planes of Human Life." Here he says:

> Jagrata [the waking state] acts on Swapna [the sleeping state], producing dreams and suggestions, and either disturbs the instructions that come down from the higher state or aids the person through waking calmness and concentration which tend to lessen the distortions of the mental experiences of dream life. Swapna again in its turn acts on the waking state (Jagrata) by the good or bad suggestions made to him in dreams. . . . Many cases are within my knowledge where the man was led to commit acts against which his better nature rebelled, the suggestion for the act coming to him in dream. It was because the unholy state of his waking thoughts infected his dreams, and laid him open to evil influences. By natural action and reaction he poisoned both Jagrata and Swapna. (Theosophy 44:103.)

Influence of Jagrata on Swapna

Yet the waking and dreaming states are not so sharply delineated as we may think. One psychologist has stated that our customary state of consciousness is that of waking-dreaming; that there is an almost constant current of dreaming going on all the time: wish-fulfillment dreams, ego-sustaining dreams (where we "tell off" the boss, make a withering retort, or in some other way "put a person in his place"), ego-enhancing dreams, etc. One of the reasons why concentration is so strongly stressed in Theosophy is that it prevents such tendencies to

continual "meditation with its seed," binding us to the purely personal side of life. As Mr. Judge says:

> The ordinary non-concentrated man, by reason of the want of focus due to multitudinous and confused thought, has put his Swapna field or state into confusion, and in passing through it the useful and elevating experiences of Sushupti [deep sleep state] become mixed up and distorted, not resulting in the benefit to him as a waking person which is his right as well as his duty to have. Here again is seen the lasting effect, either prejudicial or the opposite, of the conduct and thoughts when awake. (*Ibid.*)

A THIRD FUNCTION OF SLEEP

Sleep has also the function of spiritual revivification. Yet here, again, it is the waking state which is important in setting up the conditions under which such renewal is effective. In Mr. Judge's words:

> So it appears, then, that what he should try to accomplish is such a clearing up and vivification of Swapna state as shall result in removing the confusion and distortion existing there, in order that upon emerging into waking life he may retain a wider and brighter memory of what occurred in Sushupti. This is done by an increase of concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in him while awake. The best result cannot be accomplished in a week or a year, perhaps not in a life, but, once begun, it will lead to the perfection of spiritual cultivation in some incarnation hereafter.
>
> By this course a center of attraction is set up in him while awake, and to that all his energies flow, so that it may be figured to ourselves as a focus in the waking man. To this focal point—looking at it from that plane—converge the rays from the whole waking man toward Swapna, carrying him into dream-state with greater clearness. By reaction this creates another focus in Swapna, through which he can emerge into Sushupti in a collected condition. Returning he goes by means of these points through Swapna, and there, the confusion being lessened, he enters into his usual waking state the possessor, to some extent at least, of the benefits and knowledge of Sushupti. (*Ibid.*)

A GERMAN "BECAUSE"

German-speaking students will be interested to learn that *"Because . . ." for the Children Who Ask Why* is now available in German. This book, written in the interest of children who grow toward maturity, as do those in the book, from the ages of five to sixteen years, is titled in the German translation *"Darum . . ." für Kinder, die Fragen, Warum. Darum* is well printed and attractively bound in cloth, and may be purchased at $3.00 from The Theosophy Company.

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

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"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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